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CARLETON COLLEGE,
NORTHFIELD, MINN.
BY LYMAN WHITING, D.D.

1871.

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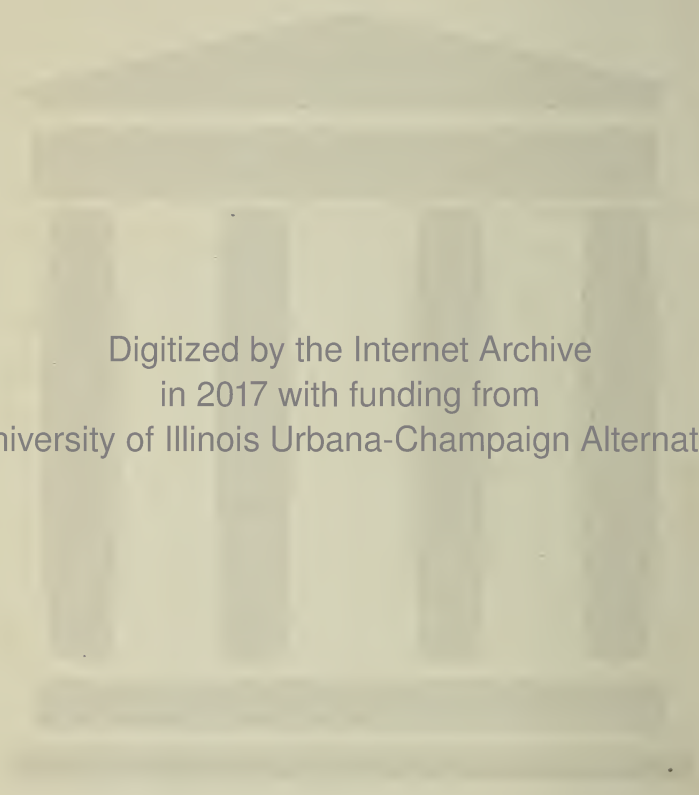
Before the
TRUSTEES AND STUDENTS
OF
CARLETON COLLEGE,
NORTHFIELD, MINN.

June 27, 1871,

By LYMAN WHITING, D.D.

[Published by the Trustees.]

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ORATION.

Εἰς Ἀθῆνας, — “Away to Athens, let us go,” — sang the Thracian maidens. The schools are there, the scholars, the histories, orations, and poems are there. Thither let us go !

The echo of that refrain is on the lips of all the generations where letters are known. Young men and maidens perpetuate through all time the grand old choral, To the schools away ! The seats of learning, of art, of letters and wisdom, win us.

Among the noblest human aspirations are these. Next to the holy longings for service with Christ in his redemption work, the love of letters and ardor in pursuit of them, most worthily inspires young hearts ; and indeed they are so often found together and helpful to each other, that a common nature can be almost claimed for them.

Jerusalem and Athens are twinned cities in the noblest young life of the world. How soon after Christianity got a place in Northern Europe, e. g. cloisters and rude seclusions for study surprised the barbaric peoples by their numbers and swarming

eager scholars. Germany, and what is now Central Europe, had very notable establishments. The story of England's Oxford and Cambridge is too well known to need re-telling ; the numbers counted by thousands in their ancient prime. Many of the mædieval schools were alike populous with students.

The AMERICAN COLLEGE,—let it be our theme for this hour,—is unique. It began where the Old World college system ended ; at least in some sense so, for the pre-eminent American aim has been *men*, *i. e.* individual educated personality,—a man, whose distinction was the actual education the college had helped him acquire ; while the European plan began with a cloister, foundations, colleges, a city of colleges,—the *means* to what our primary aim was a *result*. Men first : foundations, halls, princely funds came after.

This very naturally came from the methods first put in use by our fathers. The people felt their want of education, and moved in this way. The General Court of Massachusetts Bay, 1637, appointed “a most respectable committee of twelve of the principal magistrates and ministers of the colony to take order for a college at Newtown.”* The assembled people in General Court did it ; and all they could have expected, at first, was to get instructors and gather the youth of the colony who desired education into some provided place. Not to build a cloister, get opulent foundations was the task

* “A place very pleasant and accomodate.”—*Ancient Record*.

assigned; but get together men to teach, and youth to be taught, was the initial New World procedure for a college. Almost the earliest notice of any building, of the first American college, is of one scanty and poor, and soon after described as “ruinous, and almost irreparable.”

In the same line of experience the “Log College,” of New Jersey, now Princeton College, is thus told of in 1739: “The place we study in is a log hut or house about twenty feet long and as wide. *Six or seven have already gone out.*” So late as 1774 all Dr. Wheelock could say for what is now Dartmouth College was: “The pine trees on a few acres have been cut down. * * * * Without nails or glass we built a log cabin eighteen feet square; a house for my family of one story, and another of two stories, eighty feet long, for the scholars.”

In this way began the American college development. Men first, material furnishings after. The results of the work, the country, all the world, can testify.

As we gather, in this first meeting, after an assured existence for this infant college, just from the christening,—scarcely knowing its new name, far less its destiny,—what better can we choose for our theme than as above indicated,—THE AMERICAN COLLEGE? And for the hour let us set in order some of the *uses*, the *benefits*, and *conditions* of this college system.

You, the guardians and protectors of this *parrus Iulus*, this last born into the great household, and a very lineal descendant, as may be shown, of the first seminaries planted in the New World,—need diligently to enquire how to nurse and bring up this one in the nurture and admonition of the essential uses, purposes, and conditions to which it has been born. We name

I. *The Choice Apprenticeship of Boyhood to a Worthy Manhood.*

The American College, well ordered, is unmatched for this service to young life. The indentures exchange places with the mother's apron string, and with gentle skill guide him along the part of life the ancients noted, by "unequal steps," and they might have added uncertain, because untried steps. All the being is put to a quite equable training in a college. The boy-palm finds itself fashioning to the hilt of life's great weapons offered to him there; the play-forces pass by degrees into offices of work, and the latent aspirations body themselves into dominant purposes and manly forms of life-long character.

Away from the care and dependence of the childhood, he begins to fashion a sort of home for himself. He cuts his own wood, brings water, cares for his room, and so begins a miniature householding,—the grand prime function of the domestic and the civil state. He is an independent householder, in the

mimic city, a college hall. If he learns how to behave himself there, while an apprentice, we may hope he will be good for something when manhood's conditions arrive.

Here, too, is schooling in the fundamental *rights* of society: how much to take, how much to yield,—the reciprocal rights and duties of a common occupancy and common pursuits; and so the growing manhood is schooled in the primary elements of civil, republican government, laws, and estate.

There is *social culture*, also, coming from stated returns to the child-home, so often as to preserve true the affections a noble nature always carries in itself for parentage and home, and not so often as to prevent the building up of a personal manhood, fit in its time to begin and maintain for itself a home. The solitude of the dormitory and the society of the home-family blend in such proportions as to educate to a true manhood. The culture of *truth in character*, also, which comes from co-work with equals, puts an essential quality into young manhood. Among the leniencies and commiserations of home, ceaseless temptation in opportunity for minor, if not major, non-truthful acts and shapings of character will occur. The college methods displace this leasing under home indulgence by a gentle judiciary, which no manly student will disown. Each recitation is a species of testimony on a common witness stand, as to how the preceding hours have been spent, as to the real fidelity and honest use of the time for study. No

whining or wheedling prospers there. Pretences and shams are tossed into the pile where they belong, as positive personal faults; and if he produces enough of them to sink him, down he goes,—as he ought to. Where else is found such a schooling for a true, genuine manhood, having the needful self-reliance and the just deference to and confidence in others; the character, free from hair-brained obstinacy on the one hand, and from imbecile credulity, yielding a besotten party servility and befooled lackeyism, on the other?

Ancient Greece, the world allows, produced the noblest manhood, or man-completeness, yet known. In muscle, brain, and taste, their models are conceded standards. But a college recitation-room shows in miniature the grand contest-games of the Greeks by which, so largely, they built up such manhood. The modern gymnasium does better for bone, muscle, and blood, than the ancient *discus* and *cestus*; and in the higher cultures of mind and skill in thought how the old ἀγῶνες are restored in the daily racings through classic etymologies and syntaxes, and by wrestlings with the sturdy, subtle, and towering problems of mathematics, of geometry, calculations, and applications. What wrestlings upon many a college black-board, and, alas, what floorings, too! What strokes of the *cestus* over Reid, Hamilton, and the masters of intellectual philosophy! And if fractures of the *os frontis* are rare, it may be owing more to

the softness of the substance than to the gentleness of the combats.

So through all the young manly ardors and strivings of the college career a high style of manhood is cultured. He goes through a choice apprenticeship to it, in the physical, mental, social, and religious condition and tutelage the system provides.

II. *A Symmetrical and Progressive Character is Shaped by the Established and Wisely-Adjusted Order of Studies.*

A perfect scheme of studies, each one in its natural order and faultless adjustment, would be simply a counterpart of the Divine method in the creation of all knowledge, or of those things from whence all knowledge is derived; and of the mind of man in its adaptation to comprehend and acquire that knowledge. We make no claim that such a scheme has been actually drawn, or that it will ever be; but we may safely claim that some approximation has been made to it,—that the wisdom and experience of the wisest and most educated of all the ages have not been without great success in this work. The average college curriculum is not drawn for popular favor, or by any mere conventionalism or arbitrary choice. It is rather profoundly philosophical, mating with the growth and unfolding of young mind,—passing from step to step in the walks of learning in much the order,

as to matter of knowledge and use of the powers, that the Creator's scheme of "man and the universe" indicates. The effect upon the character, of a symmetrical and adjusted course of study, is naturally to produce a corresponding formation, and so on educates man in harmony with the world he inhabits and with the Creator who made it. The college has no compeer in this wisdom of plan. Intellectual philosophy, e. g. would meet neither the taste nor the best capacity of a Freshmen class, but the average Senior class come to it like trained athletes. Their prior study has made them men enough to know the worth of the study, and to understand the doctrines composing it. So with the higher belles-letters and sciences, which wisely are retained, as much for the ripened taste as for the maturer ability of the later periods of the course. This well-devised, just order of study,—admitting of great variation from conditions of society and the means possessed, to fill up the order with ample instruction, and with the material helps requisite,—forms character in more or less correspondence with itself. In contrast to the free university, in which unschooled, versatile novices make choices which the wisest and best educated find it a match to settle, what thoughtful mind will not decide for the college mode? The public education of the North-West will surely be depreciated in both amount and character, when fragmentary selections and desultory attendance take the place of adjusted system and periodic courses.

The whole educated character will run down under such a mode.

The popular substitute seems to me to be *radically* faulty. It must impair the whole structure of educated manhood. To join the well-ordered college is to invest submissions of personal choice in its methods and purposes, and to follow its plans in the general line of study there fixed. There is a sacrifice in it of purpose, of time, of will, and of working-power upon the altar of learning, at the outset. And who does not know how sacrifice ennobles, purifies, and vitalizes? Institutions which submit themselves to their pupils, whose terms practically are, we are mere bundles of miscellaneous pamphlets upon the languages, sciences, and literature, set up in quite stately cases, which our students can pull out and read, for a degree! are not after the pattern showed to our fathers. In our scantily-stocked colleges, strong, graceful, finished educated character cannot be thus produced. A system, not of imperious rigidity, but flexible enough to meet the few actual diversities of talent and taste, and fitly framed together, with time for work, having beginning, stages, and an end,—is indispensable. The Scriptures admirably set forth the idea thus, “The whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself.” So let us fashion our college frame-work.

III. *The Molding Influences of the College Period upon the Growth then going on — is another Valuable Benefit.*

The most growing period of a man's life-time, as a rule, is the college-life period. In college or in any condition, this peculiarity appertains to it,—rapid growth. The body and mind alike are at the stage of fullest growth-power ; but when are superadded the tropical fervors of congregated youth, moving in common impulse to the same tasks, seclusion from all diverting interests, the stimuli of duty, of hope, of love to study, and of wholesome rivalries, all pressing with unhindered current upon the entire society of students, very rapid must be the growth. Helped on likewise, as it is, by the assiduous culture and training by skilled instructors, who quicken the slow, help the halting, keep the laborious ones upon the line of success, and so infuse the entire company with the double incitements of real progress and of the motives for study at all. Rapid growth is certain under these conditions. What *shaping* shall that growth have, is a grave question. Is the strong impulse of college-life likely to find, in connection with its producing causes, a right molding? How else under the American system can it be? The choicest men selected to gather, inspire, and mold the pupils,—Christian men quite generally,—men whose personal experience has been along the same courses of life, their own children

often among the classes, so that every motive combines in the assurance of utmost endeavor and fidelity to give care to fashion aright the character so rapidly enlarging under their hands. This part of the work is less the filling of a cabinet,—splitting geodes, chipping quartz, limestone, and granite, sorting specimens, and on sizeable forms pasting Latin labels; than it is compounding solutions of salts, alkalies, and acids according to subtile laws under which they will crystalize into marvellous cubes and polyhedrons, with wondrous tints and delicacy of angle and joinings.

Or, this co-working can be likened to the matchless colorings and exquisite enchantments of tint which Titian's pencil wrought,—did it by touches of the pigment *fed*, so to say, to the canvas, through patient months of toil. It was a co-working with the sunbeam and the shadows of night,—they imperceptibly depositing in the picture hues blending with those the pencil gave. The pictures in part were *painted*, in part they *grew*. The kisses of sunbeam and of darkness wrought with the tireless pencil. The glorious growth was of both together.

So between the beginning and the ending of his course the college student is canvas on the easel upon which the colors, one by one, are laid and blended, and taught by the master's skill to ripen into one another and wed their hues with the sunbeam and the shade as they visit it, until a picture is formed which instructs and enriches the world.

Or, by the other illustration, he is a species of chemical solution of salts, alkalies, and acids,—on which account, it may be, we sometimes observe a great fuming, sputtering, and racing up and down in the retort,—but if genuine substances are there, and they are well treated, the subtle affinities will pick out the true crystal stock and frame the particles into talents for taste in letters, for fine linguistic art, for robust logic, or grand scientific power; and at intervals look for a “son of Hermes” with an eloquence which can fulmine over a continent, or for a bard whose song will entrance the ages. But the college, in its steady, skillful molding, is the laboratory, the studio, in which the grand organic processes attain their best and most lasting shapings.

The intimacies of college-life, the contact with superior endowments and scholarship, the examples of matured and ripened excellence found in eminent professors and presidents,—what ennobling, upbuilding, and inspiring influences American young men have found in these! Recall such names as Dunster, Wadsworth, Quincy, and Everett, of Harvard; Stiles, Dwight, and Woolsey, of Yale; Edwards, Davies, and Witherspoon, of Princeton; and may we not hope that future time shall find in like eminence the name of the first and youthful President of this young college,—the first of unmingled Congregational blood in all the North-West?

“Parvam Trojam, simulataque magnis
Pergama, et arentem Xanthi cognomine rivum.”

“Parvam Trojam simulatque magnis,
Pergama, et arentem Xanthi cognomine rivum.”

No wonder the choral shout of young men and maidens, in all the ages since resounding Thrace, has been,—Let us away to Athens; to the place of scholars and of model masters!

IV. *We reserve until now the Claim of the American College, in its peculiar adaptation for the Work of the Holy Spirit in the Conversion of Men.*

“From the family to the school; from the school to the church; from the church to Heaven,” ran the ancient Lutheran formula. Between the family and the church, the school, as in the natural order of Christian life, was set. Except in the family and in the church, nowhere can be found so effective *spiritual* influences as in the school; the college uniting in a sense, both family and church, and so often showing an intensity of spiritual power found in neither alone. The adaptations of the college for such results are notable. They are isolation from the world in part,—the service of study precluding amusements, dissipating gaieties, trade, speculation, and the ordinary diversions of active life. Entrance to college is a species of sacrifice,—a giving up of common, natural pursuits and hopes; the place is a species of temple set apart, hallowed at least to the seclusions of study. The intimacies of student-

life, at table, in chapel, class-room, in recreation, and in rest, which intimacy yields a common sympathy capable of great unity and intensity; then the gentler affections, sensitive from parting with home and friends, and aglow with newly-formed school-friendships; and, added to these, the direct care and counsels of devoted teachers; the pious messages from parents and friends, sent by the love, quickening in separation to anxiety unfelt in daily intimacy;—all these sources of spiritual impulse in the seclusion and protected life of college, prepare the way in eminent completeness for the Divine Spirit to reach the heart.

The records of college revivals fill many pages of our choicest Christian literature. Dartmouth, Amherst, Yale, Middlebury, and Williams, in New England; Wabash, Beloit, Iowa, and Oberlin, in the interior, have royal records of the Divine Visitations, in which young men in great numbers entered into consecrations, which became paths growing brighter and brighter unto their perfect day.

In a single class of ninety members in Yale College fifty became Christians in one revival. More than two hundred converts were counted in a period of a little more than half a century in Dartmouth College; and of them were our earliest missionaries, many eminent ministers, presidents, and professors in theological schools and colleges, and chief men in the State. In the first thirty years of Amherst College nearly three hundred conversions occurred,

and no class has yet left the college without passing through a season of special divine influence in some one of its four years' residence there. In Iowa College, for several successive years, such seasons have enriched its history,—while Oberlin has doubtless enjoyed more continuously such experiences, and seen a larger number of youth first confessing Christ as a Savior than any equal community in this country.

The schools and colleges where both sexes are received show still more fully the efficiency of the causes named, for promoting these spiritual results.

But the record need not here be extended. It is known and read by all who have interest in the Christian colleges of the country. Such colleges are a very precious hope to the Church of Christ, because so frequently and powerfully visited by the Holy Ghost.

V. *The Local Benefits diffused from a College,—should not be omitted in a Plea for them before Western Society.*

The college, as a feature in the civil and social landscape of this portion of the country, is an eminent attraction. Few are the inhabitants of any derivation who would not choose to live in a town that has got a college, rather than in one that voted against having one. Up to higher levels are lifted the conversation, the reading, and the common range

of thought and character for a score of miles around a college; just as they are degraded by a huge brewery! The intelligence, the neighborhood influence, the example, and the intercourse of professors and students are springs of personal cultivation, of public character, and of *material* profit. Land sells better, wheat and corn grow better in fields over which a college bell sends its matin and its vesper melodies.

The farmer, the merchant, the mechanic, too, all share in the distribution of the jingling shillings students are sure to put in motion. Yale College makes in the city of New Haven an annual circulation of \$300,000! Plutus therefore must be a friend to a college *in our town!* Pardon the presumption of *naming* such a plea before Christian men.

We cannot overlook the better benefits from the educated families it attracts; the orderly, thriving, intelligent population who will be guided in their choices for a home by such an institution, and so the greater security to property, to life, and to all we count precious in life. The common, and all public schools also, find a resource from whence to look for superior teachers,—a standard and stimulus to higher, better education in the students desiring to relieve their scanty purses by teaching in these schools portions of their time. The churches and destitute districts round about, also find helpful voices and witnesses in generous young teachers for Sabbath schools,—afar from churches,—and in

religious meetings in the neighborhoods which no minister can supply. The yearly festivals, bringing the learned, the eloquent, and the gifted, to your acquaintance ; the graduation-days ; the new aspirants to places in the college,—how all these enrich a municipality, and stir, far away, the old refrain,—Let us haste to Athens ! Wisely honor the possession, you dwelling here now so welcome. It will make this city a miniature Athens, toward which the noblest youth of the Commonwealth shall turn their hopeful aspirations, and lead a train of benefits along its path which will adorn and enrich every household and individual dwelling here.

We are assembled, gentlemen and friends, not far from the geographical centre of this continent. The schools and all the treasures for learning are upon one side of us. A realm of unmeasured possibilities on the other. We come here to look into a cradle in which, we think, lies an infant of priceless promise. It is an American College, just come to a specific name and place in the great college family. We look to see it make this Minnesota town a Christian Athens, drawing the young men and maidens, by the inspiration of letters and science, from all the wide region around us. How wide this State is one of your ministers has told us. “Her territory is capable of division into as many as sixty-four several parts, each of which should be as large as the State of Rhode Island. She outmeasures Massachusetts

eleven times, and she might twice absorb Louisiana or Cuba. Her area exceeds that of England and Scotland together ; and it is more than twice that of Holland, Greece, and Belgium combined.”* From the same very replete discourse we learn of 460,000 inhabitants ; and that during the ten years of her greatest progress Minnesota has grown three-and-a-half times as fast as the most rapidly-growing State in the Union in the ten years of its most rapid growth.

Its natural resources are beyond estimate ; the climate, beauty of scenery, fertility, forests, quarries, mines, “water-power, vast, immense, and perhaps unparalleled in the universality of its distribution, unless by New England.” In the midst of such a State, of such vastness in all measurements, (except its means for culture,) you plant this college. It is almost on the border of a new world ; truly on the frontier of the half of a continent yet to be filled with men. Your story of experience is not a common one. It *had* a remarkable prototype, long time ago. In some essential particulars your beginnings are repetitions of elder members in the national family of colleges. Let me relate :

Close by the water’s edge on the slope of land from Bunker’s Hill, and on the *western* side, stands a granite obelisk ; a single shaft, fifteen feet high, four feet at the base and half as large at the summit. It

* A Thanksgiving Discourse, preached in Northfield, Minn., by Myron A. Munson, M. A., November 24, 1870.

was hewn by special permission from the quarry of "The Bunker Hill Monument Association," and so is kindred stone to that majestic *Word of Liberty* which rises a few furlongs distant from the one we describe. On it a name is carved in "high relief," said to be the first experiment of that work on granite in this country. It is upon the face of the shaft looking over the ocean to the old England from whence *he* came. HARVARD is the name. A marble tablet below the name relates "On the 26th of September, A. D. 1828, this stone was erected by the Graduates of the University of Cambridge, in honor of its Founder, who died in Charlestown on the twenty-sixth of September, A. D. 1638." On the opposite side, toward Cambridge, and exchanging glimpses with the spires of the University which his timely gifts created, is a Latin inscription: "In piam et perpetuam memoriam Johannis Harvardii," etc., in touching, grateful remembrance of *his great deed*, the planting, *one hundred and ninety* years before, of the little germ, in the unknown wilderness,—the first New World college: a Congregational College.

From the parcel of ground holding that stone could have been seen when erected, I think, the roof of a plain old mansion, in which sometime dwelt the famed orator, proposing, 'tis said, this grateful memorial, and whose eloquent tribute to the revered benefactor, at its placing, enshrine it and its subject in American literature,—Edward Everett; and in which, after his removal to high civil stations, and then

to the Presidency of the University, lived for a series of years, a prosperous, benevolent, Christian merchant, whose name most of you have learned,—
WILLIAM CARLETON.

“Clarum et venerabile nomen
Gentibus; et multum nostræ quod proderat urbi.”

“*Patri*,” we need to say, rather, in applying the exquisite tribute to this, our benefactor, for the entire North-West is enriched by his gift.

Rev. Mr. Harvard’s bequest was one half of his whole estate; all his books, two hundred and sixty in number,—a rare library for one man at that day. The money, said to have been £729 17^s. 2^d., was, at present values, a small sum. Yet it rescued an almost dying college, which, like some descendents of it, had for two or three years been drawing out a dying life upon resolves, promises, and pittances, but which, practically, had no effective life at all. His gift determined existence for it: gave it a name. For two hundred and thirty-five years it has lived, and now numbers nearly one hundred names as professors, instructors, and lecturers; above five hundred undergraduates, and nearly eleven thousand graduates. The two hundred and three-score books have multiplied to 187,000 volumes; and massive buildings in profuse munificence crowd the spaces which environed the primitive two-storied and twelve-gabled “Harvard Hall.” So Congregational care for true learning began two hundred and forty years ago, “on the

wild New England shore ;” and so, a few months ago, in the middle of the vast continent, fifteen hundred miles from John Harvard’s grave, a fellow-townsmen of the founder and god-sire of the first American college surprises the world by planting (and gratitude already enshrines his name upon it,) another sapling of the grand original stock,—a New England collegé.

In noticable resemblance yet other incidents link that ancient mother and this infant child. Mr. Dunster, first President at Harvard, caused to be proposed to each colonist to contribute one shilling each year to maintain the college, and afterwards that “every family throughout the plantations, (which is able and willing to give,) to contribute a fourth part of a bushel of corn, or something equivalent thereto.” We also know that to nourish the college one colonist gave “sheep,” another “a piece of cotton cloth worth 9^s,” “a pewter flaggon, 10^s,” “a sugar spoon,” “a silver-tipt jug,” “1 great salt, and 1 small trencher salt,” came from others. The towns, also, stately contributed. Lynn, e.g. £1; Cambridge, £2 15^s. 3^d. 2^{fs}.; and even the Boston donation, noblest of all, is set down in pounds, shillings, pence, and farthings. The four colonies,—Massachusetts Bay, Hartford, New Haven, and Plymouth, with their thirty-two towns, lifted at the burden, and in eight years the sum of all their gifts was only £269 18^s. 8^d.: less than one half of Mr. Harvard’s bequest.

Now may we not feel a surprise on learning that

this college, to whom all those things were unknown, began by asking and actually gathering a donation from every Congregational Church in the State but one, and from that one just now comes bundles of young trees enough to embower all yon *campus*, and may be, afford a remembrance of the prescription for a "fool's back," by a famed ancient educator. We, too, have heard that in the scanted homes of the Christian families of this State stands a little box to hold a penny-a-week from the household for this college ; and that some have given sheep, or cattle, or land, a colt, books, timber, quarried stone, labor, etc., to nurse *this* child of the wilderness ; and in the midst of their "poverty abounding unto riches of liberality," from under the shadow of Harvard's monument, and from near the place where he preached, and where he wrote his bequest, and died,—a hand has just been stretched forth in pious care and redeeming munificence to rescue your foundations, and to begin the royal erection of a durable school of liberal education and culture upon them.

Friends and benefactors : looking from this joyful day into the coming two hundred years,—mating you in length of days to those now attained by your prototypes,—dare you doubt that these noticable analogies as to origin and infantile struggle shall perpetuate themselves in better and higher parallels? Who can predict otherwise of what the coming two-and-a-half centuries will bring to pass upon this spot where such beginnings were made, and upon which

a second Charlestown benefactor, — with the largeness of heart and faith in the care of the Church for true learning, so ennobling our fathers, — has received and established a struggling college consecrated “to Christ and his church,” and in doing it has endowed one more human name with an immortal gratitude? Shall not thousands, yea, by that time, will not tens of thousands of our children and children’s children enrich this family record with names shining among the consecrated ones in Christ’s work for man? And from the millions coming to dwell upon these fruitful plains, during those years, shall not nobler choirs of young men and of maidens, than made vocal the classic vales of ancient Thrace, to be heard shouting *Εὐς Ἀθηναίς*, — Let us away to our Athens! — the place of our scholars, of learning, of culture of mind, and of consecrated eloquence, — *our* CARLETON COLLEGE.

[From the Boston Daily News.]

NORTHFIELD, MINN., CARLETON COLLEGE, ETC.

About two hundred miles from the southern line of Minnesota, and forty miles west of the Mississippi, the north-west corner town of Rice county is Northfield. It lies on either bank of the Cannon river, a spirited stream, with a channel here in pure rock. A sloping bluff, on the east side, reaches an expanse of rich lands, which looks as if the surface was once fluid, and after a gigantic storm the grand cresting and curving swells had instantly stiffened and become the beauteous, boundless emerald ocean before you.

To this place, some years ago, came a devoted man, Mr. Goodsell, with an impulse, as if 't were a life-task. "to plant a college." A beginning was made, a charter given, an unused new hotel bought, and preparatory college work begun. It was the first pure-blooded Congregational College in the North-West. Each church in the State gave something for its swaddling clothes. Mr. Goodsell died two years ago. Some feared the college must die, too. But *Puritan* planting is slow to die. The churches rallied, gave royally, chose Rev. James Strong, "one of the seed royal," for president, upon whom God soon set a seal of eminent favor in the almost miraculous deliverance from death, at Hartford, Ct., thereby opening the hearts of more Christian people toward the great task to which he had been called. A few months ago a princely gift of \$50,000, — with no depreciating conditions, — was sent to the trustees. It at once plucked the tender nursing from dejected condition, assured its surviving, and gave it a name to be embalmed in growing gratitude through all time to come. The donor, — William Carleton, Esq., of Charlestown, Mass., a townsman of John Harvard, and repeating his discernment and timely generosity in a line of almost minute yet undesignated parallelisms, — at once assured the life and bestowed a name on the young college.

New professors and means of instruction will await the students at the opening of the new college year, September 7th. A fine stone edifice is daily growing toward completeness. We have seen few equal in beauty and sensible fitness among college buildings.

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
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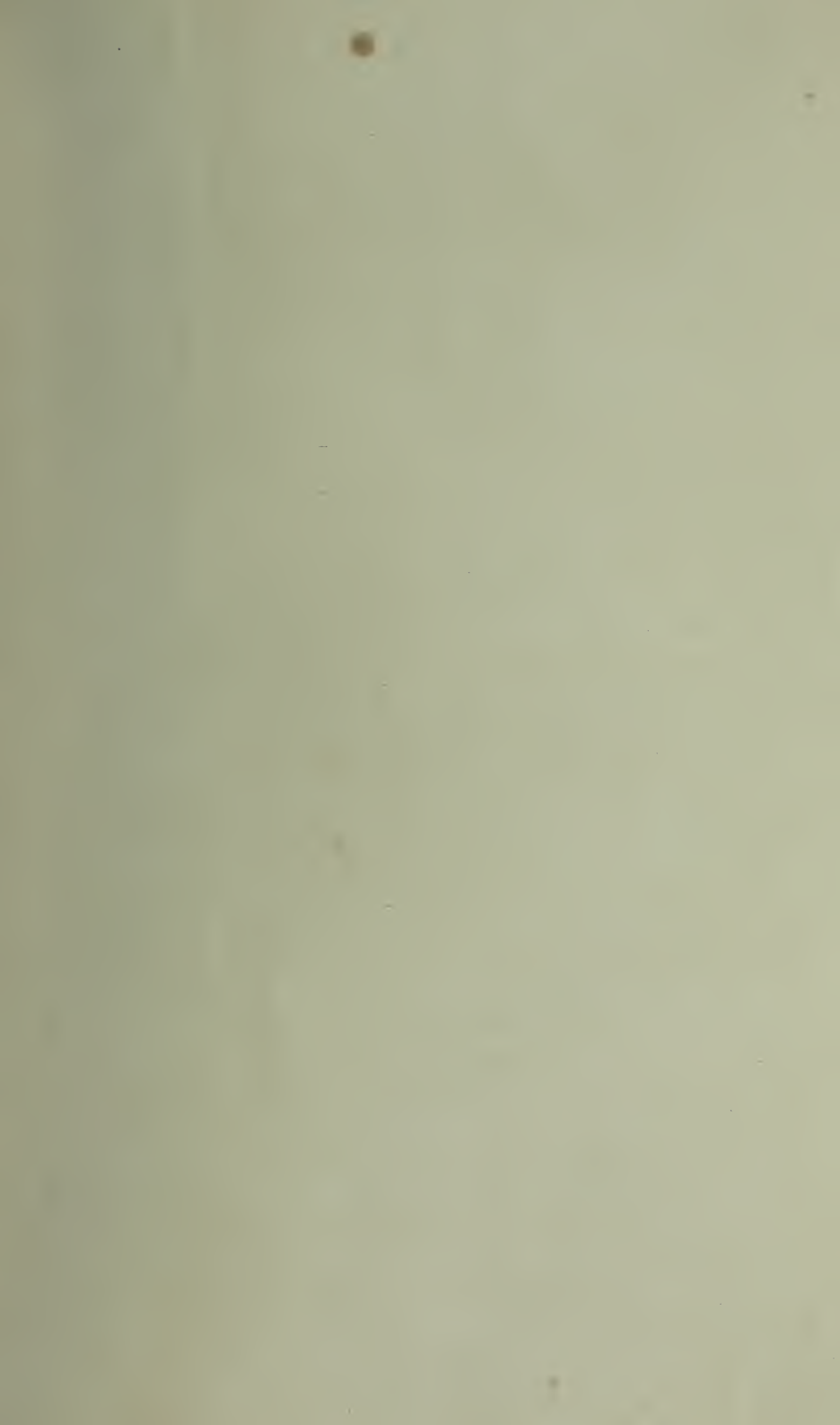
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